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AUTHOR Galloway, Brent D.
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ABSTRACT

The core of this paper consists of two lessons in beginning Halkomelem, the tenth and eleventh of a set for adult classes in the Halkomelem (Upper Stalo) language of the Indians of Coqualeetza, British Columbia. The lessons deal with tenses and words for time, show the orthography used, and introduce the notion of pronouns. The subject matter includes the system of months or moons. (JB)

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Two Lessons In Time In Upriver Halkomelem

Brent D. Galloway
University of California, Berkeley
and
Coqualeetza Education Training Centre, Sardis, B.C.

The core of this paper consists of two lessons in Beginning Halkomelem, Upriver dialects, written for classes at the Coqualeetza Education Training Centre, Sardis, B.C. In a few cases (month names) there are differences between Chilliwack, Tait, and Chehalis dialects, which I have indicated. But otherwise the forms given are the same for all three Upriver Halkomelem dialects (Upper Stalo).

The two lessons included are part of a set being worked out for adult classes in the Halkomelem language offered at Coqualeetza to the Indian people. The lessons are being put on videotape, cassette tapes, and Language Master cards (for the Bell & Howell Language Master machine). Another set of lessons are being worked out for elementary grade classes, although several classes of elementary school age are being taught currently with the adult lessons.

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Lessons Ten and Eleven were chosen because they deal with tenses and words for time and hold together as a unit. A speaker needs the grammar in Lesson Ten to use the vocabulary in Lesson Eleven, and he needs the vocabulary in Lesson Eleven to use the grammar of Lesson Ten effectively. Inflection, syntax, semantics and ethnosemantics all come into play in this semantic domain of time. The lessons also show the orthography and approach being

used and introduce the notion of pronouns. Pronouns had been treated as vocabulary and used in sentences (without labels) up till Lesson Ten. In previous lessons the concepts of noun, verb, and reduplication (doubling) had been introduced from the Halkomelem viewpoint (using inflectional and syntactic definitions as well as semantic ones).

Another reason I thought Lesson Eleven would be interesting is for the rarely-treated system of months or moons. The area is often thought hopeless because each fluent Salish speaker generally knows only a few month names (if those) and usually disagrees with most of the other speakers. At least this is often the field worker's impression. However I was fortunate enough to first locate a fluent speaker who knew many of the month names, and then to be privileged to meet with a group of elders weekly who are for the most part fluent speakers of the three upriver dialects of Halkomelem, and finally, to use an ephemeris for lunar calculations and to locate an excellent article by Leona Cope: Calendars of the Indians North of Mexico (pp. 119-176 in University of California Publications in American Archaeology and Ethnology, vol. 16, no. 4, Nov. 6, 1919).

One fact, which may not be peculiar to the Halkomelem system of dialects and microdialects, is that when months are named for ripening seasons, fish runs, weather patterns, cultural activities, etc., these events may occur at different times within the same language, within the same major dialect area (here Upper Stalo), or even within dialects (such as Tait or Chehalis or Chilliwack).

When this situation occurs, the same month name may occur at different times along the river.

	LOWER STALO	UPPER STALO		
	Katzie	Chilliwack	Chehalis	Tait
1st month of year	Aug.	Oct.	Oct.	Oct.
month named for:				
drying fish	Aug.	Oct.	Oct.	July
sockeye time	(Aug.)	Aug.	Aug.	Aug.
dog salmon time	Sept.	Sept.	Sept.	Sept.
put canoe paddles away	Dec.	Nov.	Nov.	Nov.
torch	Feb.	Jan.	Jan.	Jan.
eulachon appear	April	(May)	(May 10)	(May)
tenth month	May	July	July	July

(Months parenthesized are not named for the event indicated, but the event is known to occur in the month given. The Katzie months are given on pp. 7-9 of Diamond Jenness: The Faith of a Coast Salish Indian, British Columbia Provincial Museum, Memoir #3 in the Anthropology of British Columbia series, 1955.)

Before proceeding to the lessons, I should mention an alternative way of presenting them. It would be quite possible to omit all the explanation in Lesson Ten and just present the examples. Later examples would reinforce the patterns learned. The following page shows the phonetic and phonemic values of each of the symbols in the practical orthography used in the lessons.

Phonetic and phonemic equivalents of symbols in the present practical orthography for Upriver Halkomelem.

Practical Orthography	Phonetic Symbols	Practical Orthography	Phonetic Symbols
a	/ɛ/ [æ]~[ɛ]	t	/t/[t]~[t^h]
ch	/c/ [č]	t'	/t'/[t']
ch'	/c'/ [č']	th	/θ/[θ]
e	/ə/ [I]~[ɪ]~[ə]~[U]	th'	/θ'/[tθ']~[θ']
h	/h/ [h]	tl'	/ƛ'/[ƛ']
i	/i/ [i]	ts	/c/[ȼ]
k	/k/ [k]~[k^h]	ts'	/c'/[ȼ']
k'	/k'/ [k']	u	/u/[u]
kw	/k^w/ [k^w]~[k^{hw}]	w	/w/[w]
kw'	/k'^w/ [k'^w]	x	/x^y/[x^y]
l	/l/ [l]	xw	/x^w/[x^w]~[W]
lh	/ɬ/ [ɬ]	x̣	/x̣/[x̣]
m	/m/ [m]	x̣w	/$x̣^w$/[$x̣^w$]
o	/ə/ [a]~[ɔ]	y	/y/[y]
ō	/o/ [o]	'	/ʔ/[ʔ]
p	/p/ [p]~[p^h]	ː	/·/[·]
p'	/p'/ [p']	ˊ	/ˊ/[$ˊ^6$]~[ˆ]~[ˊ]
q	/q/ [q]~[q^h]	ˋ	/ˋ/[ˋ]
q'	/q'/ [q']		
qw	/q^w/ [q^w]~[q^{hw}]		
qw'	/q'^w/ [q'^w]		
s	/s/ [s]		
sh	/s/ [š]		

LESSON TEN (O:PEL)

A. Practice in writing elder's words.

B. How to talk in the past, present or future

1. Present time (tloqé:ys 'now')

To talk about the present you can use any verb by itself or end it with tsel 'I', chexw 'you', tset 'we', or chap 'you folks' (these words can be called pronouns). Some examples of this are:

líyemtsel	'I laugh'
kwímelchexw	'you get red, you blush'
tó:qwemchap	'you folks cough'
t'í:lémtset	'we sing'
t'í:lem	'he sings, she sings, it sings, they sing'
t'í:lem thútl'ò	'she sings'
t'í:lem tútl'ò	'he sings'

Doubled verbs can be used in the same way for continuous action:

líleyemtsel	'I'm laughing'
kwíkwemelchexw	'you are blushing'
t'ít'elemtset	'we are singing'
tóteqwemchap	'you folks are coughing'
t'ít'elem	'he's singing, she's singing, it's singing, they're singing'
t'ít'elem tútl'ò	'he's singing'

2. Future time (xwewá:ta 'the future, not yet come')

To talk about the future you use the verb, then attach the pronouns (tsel, chexw, tset, chap)(to tell who is doing the action), then at the very end you add cha or tsa. For example:

líyemtselcha or líyemtseltsa	'I will laugh, I'll laugh'
kwímelchexwcha or kwímelchexwtsa	'you will blush, you'll blush'
tó:qwemchapcha or tó:qwemchaptsa	'you folks will cough'
t'í:lémtsetcha or t'í:lémtsettsa	'we will sing, we'll sing'
t'í:lémcha or t'í:lémtsa	'he'll sing, she'll sing, it will sing, they'll sing'
t'í:lémcha thútl'ò	'she will sing'
t'í:lémcha yutl'ó:lem	'they will sing'
líleyemtselcha	'I will be laughing, I'll be laughing'
t'ít'elemtsetcha	'we will be singing, we'll be singing'

3. Past time (lhi:th lis hoy or hi:th lis hoy 'the past')

You can talk about the past by putting the pronoun (tsel, chexw, tset, chap, le) before the verb. This is all that's needed. But you can also add ílh or í:lh to the front of the pronoun to make it real clear you are talking about the past. For example:

tsel líyem or ílhtsel líyem	'I laughed'
chexw kwímel or ílhchexw kwímel	'you blushed'
tset t'í:lem or ílhtset t'í:lem	'we sang'
chap tó:qwem or ílhchap tó:qwem	'you folks coughed'
ílh t'í:lem	'he sang, she sang, it sang, they sang'

Le is used in front of the verb when a third party is doing something in the past. For example:

le t'í:lem	'he sang, she sang, it sang, they sang'
le t'í:lem thútl'ò	'she sang'
le t'í:lem tútl'ò	'he sang'

le t'íːlem yutl'óːlem 'they sang'

And you can use doubled verbs if the action was continuing:

tsel líleyem or ílhtsel líleyem	'I was laughing'
chexw kwíkwemel or ílhchexw kwíkwemel	'you were blushing'
le t'ít'elem	'he was singing, she was singing, it was singing, they were singing'
le t'ít'elem yutl'óːlem	'they were singing'

LESSON ELEVEN

Some words for time.

year	syilólem
1975 (nineteen seventy-five)	ópel qas te tú:xw, th'èkwetselsxá qas te lhq'átses
Spring	temqw'íles
Summer ('hot time')	temkw'ókw'es
Fall	temhilálxw
Winter ('cold time')	temxéytl'
month, moon	skw'exóːs, lhqáːlts'
first quarter moon	xáws te skw'exóːs
first half	yuwál lhséq' te skw'exóːs
third quarter	lhíxwes kwótes te skw'exóːs
full moon	selíts' te skw'exóːs
second half	lhséq' te skw'exóːs
last quarter ('burning out')	th'éth'ex te skw'exóːs
new moon ('burnt out')	th'éx te skw'exóːs

The Upper Stalo New Year was in October. Each month began at about the first quarter of the moon.

October — tempó:kw' (time to smoke dry Chehalis spring salmon)

or temchálhtel (time to dry fish)

November — xets'ó:westel (time to put away canoe paddles for winter)

or telxwíts (leaves are falling)

December — meqó:s (fallen snow season)

January — peló̓qes ((dried sockeye head) torch season)

February — temtl'í:q'es (time to get jammed in (as in a trap, a box, etc.))

or temt'elémtses (time one's hand sticks to things (from the cold))

March — welék'es (little frog season (when they start talking))

or qweloythí:lem ((birds) making music)

April — temkwíkwexel (time for baby sockeye salmon)

or lhemt'óles (possibly lhemtóles) (season when spring showers start, spring showers in one's eyes)

May — tem'elíle (time for salmonberries)

June — temqoqó: (time for high water)

or temt'ámxw (time for gooseberries)(less common name)

July — epólestel (tenth month)

or temqwá:l (time for mosquitoes)

or at Yale: temchálhtel (time to wind dry fish)

August — temthéqi (time for sockeye salmon)

September — temkw'ó:lexw (time for dog salmon)

Some years there are 13 moons and some years there are 12. The 13 moon years seem to come every three for 10 or 13 year periods, then there is a gap of 5 years before the next 13 moon sequence starts. 1971 was a typical 13 moon year with first quarter moons on October 8, November 6, and December 5, 1970 to start the year and January 4, February 2, March 4, April 2, May 2, May 31, June 30, July 29, August 28, and September 26, 1971 to finish the year. The Stalo New Year of 1972 then began on October 26, 1971. The next 13 moon year was 1974 (beginning October 4, 1973 and ending October 22, 1974). The next 13 moon years would be 1979, 1982, 1985, 1988, 1993, 1996, 1999, 2002, 2005, and 2010. The other years in between all have 12 moons. The length of the year varies too, from about 19 days longer to about 10 days shorter than 365 days; some years have about 355 days, some have about 384 days.

Having gone through all that, we must realize that the complicated math used to figure out the above facts was not available to the Indian people. They were certainly aware that the same quarter of the moon reappears every 29½ days, but probably took the events described in the names of the months as more important than rigid mathematical periods. So, if the salmonberries were not ripe till late May or early June in 1971, the moon of Tem'elile would start May 31 rather than May 2.

when?	temtám
yesterday	chelá:qelh or chelá:qelhelh
day before yesterday	yewálmels kw'e chelá:qelh(elh)

today	tlówèyèl or tlowéyél
tonight	tló xwelá:lt
tomorrow	wéyeles or wáyeles
day after tomorrow	yilów kw'e wéyeles
lately, recently	qá:ys
long ago	hí:th
early	metxwém
late	ó:yem
Monday	yilá:welhat ('after day')
Tuesday	sthemélts ('twice day, second day')
Wednesday	slhí:xws ('third day')
Thursday	sxe'ó:thels ('fourth day')
Friday	slhq'á:tses ('fifth day')
Saturday	t'ó:qw'tem ('broken (rope, string)')
Sunday	sxéxelhat ('sacred day')
sunrise	le me pelékw te syó:qwem
dawn	me tátewel ('getting light'),
	mi wóweyel ('getting day'),
	me wá:yel ('daybreak')
morning	lá:telh
noon, mid-day	téxwswà:yèl
afternoon	yilá:w texwswá:yel
sunset	le th'éxw te syó:qwem
get dark	thetí:l
evening	xwelá:lt
night	slá:t, slát

midnight	téxwslà:t or téxw slát
darkness	thá:t
when it gets to 1:00 o'clock	wetéses te slét's'es
when it gets to 2:00 o'clock	wetéses te isáles
when it gets to 3:00 o'clock	wetéses te slhí:xws
when it gets to 4:00 o'clock	wetéses te sxe'ó:thels
when it gets to 5:00 o'clock	wetéses te slheq'á:tses
when it gets to 6:00 o'clock	wetéses te st'xém̓s
when it gets to 7:00 o'clock	wetéses te sth'ó:kws
when it gets to 8:00 o'clock	wetéses te steqá:tsas
when it gets to 9:00 o'clock	wetéses te stú:xws
when it gets to 10:00 o'clock	wetéses te s'ó:pels
when it gets to 11:00 o'clock	wetéses te s'ó:pels qas te slét's'es
when it gets to 12:00 o'clock	wetéses te s'ó:pels qas te isáles